

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, AUG. 19, 1909.

NEW SERIES VOL. XI. NO. 33.

The Fall of Man.

(By S. R. Dobbs).

Man was the crowning work of creation. It is evident the world was made for him and he completed and crowned it.

He was put in the Garden of Eden to dress, work and enjoy it. He was commanded to not only perpetuate the race, but to dominate the world.

In the second chapter of Genesis we have an account of his creation, which shows that his body was made from the dust of the earth, while God himself breathed into him the breath of life, and he became a living soul. Thus we see, the thing that distinguishes him from the brute creation is the soul, which was given him direct from God.

By this we understand he was endowed with intelligence, moral nature and power of self-development, which are attributes of God and angels, and otherwise unknown to creation. In this condition we find him in a state of happiness, communing with God and exercising full dominion over everything on earth, except the Tree of Knowledge of Good and Evil, and had he perpetuated the race in this condition it would have been a perfect, righteous and holy race. But the Lord God had commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but the Tree of Knowledge of Good and Evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."

What was meant by the tree of knowledge of good and evil, or just what this forbidden fruit was, or what our fore-parents did to bring such an awful calamity and punishment on the race, has occupied the mind of men from the earliest period to the present time, for by this one act the race of man was banished from the presence of God, and sin entered into the world, and death by sin was passed on all men, and man no longer held allegiance with God, but Satan obtained dominion over him, and he became a child of the devil instead of a child of God.

Now just what this one act was, on the part of Adam and Eve, or what the Tree of Knowledge of Good and Evil was, of which they were forbidden to eat, and its consequences, is the purpose of our investigation.

From reading the narrative of the fall and the attendant circumstances following it, as well as the plan of atonement for man's redemption, we are constrained to believe that it was miscegenation on the part of our fore-parents with Satan himself, and that man

as he now exists is a cross between Adam as he was first created and Satan.

Let us consider this theory and see if it is not borne out by the facts in the case, and does not accord with human nature as well as the plan for man's redemption:

In the first place it evidently started with a flirtation on the part of Eve with Satan, and like so many other flirtations since, ended in her downfall, and with her the downfall of the race, covered with shame and misery.

the days of thy life.

In verse 16, to the woman He said, I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Every word in this sentence carries with it the idea of miscegenation and its consequences.

Not only does this awful sentence carry out the idea, but the attending circumstances convey the same idea. Knowing that they

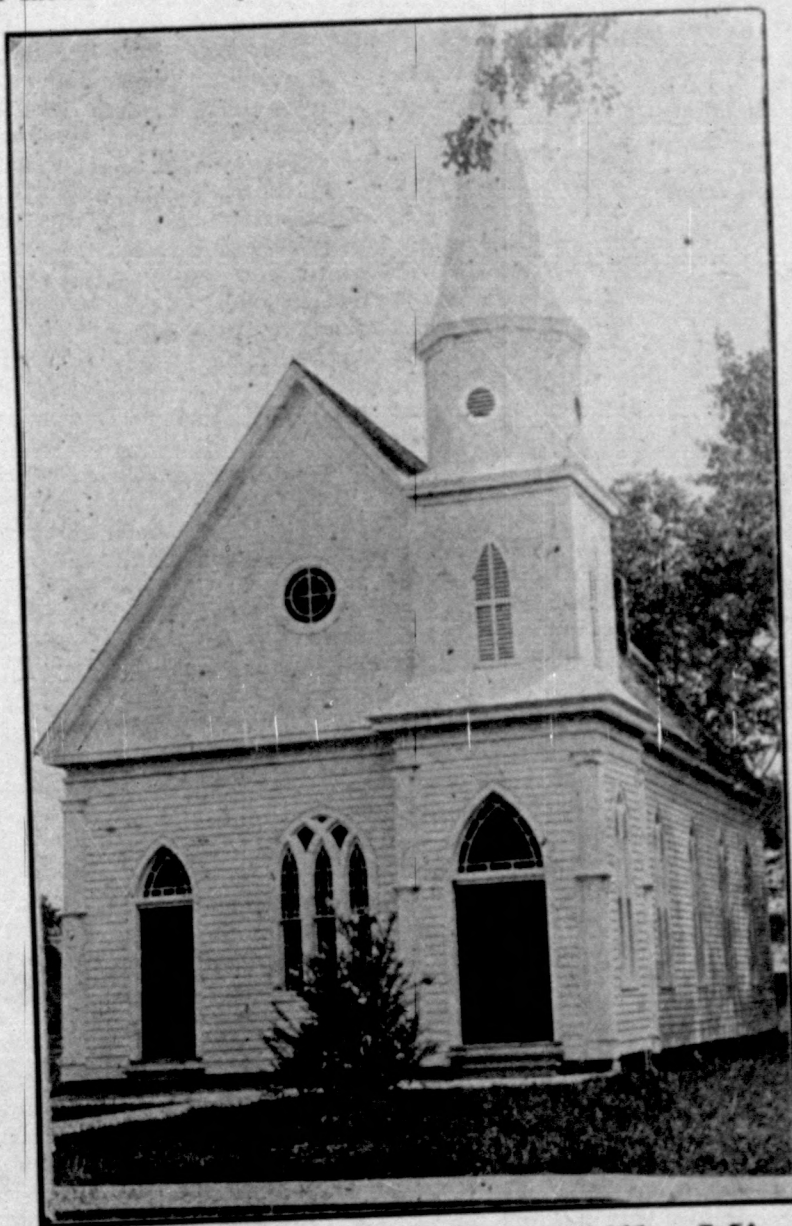
were naked, the apron of fig leaves, as well as the manner of conception and bringing forth children, all speak the same truth.

With this view of the case we can account for man's dual nature. His depraved and sinful nature, which in his natural state predominates and controls him, and from which he is absolutely unable to free himself, together with the sense that we find lodged in the breast of all human beings, that man is banished from and resting under the wrath of an avenging God, he inherits from the devil. All his nobler instincts together with the sense that something must be done to appease the wrath of God, which forces him to try to better himself to win God's favor, he inherits from Adam, or from God through Adam.

There is no man however wicked but has some noble impulses, no man, however good, but has to contend with a depraved nature. In this manner we can account for the difference in the disposition and the degrees of wickedness among people.

Polloch, in his Course of Time, in speaking of the strange contrast in the human heart, said: "I'll introduce thee to a single heart; a human heart; we enter not the worst; a Christian heart, awakened from sleep of sin. What seest thou? What markest? Observe it well. Will, passion, reason, hopes, fears, joy, distress, peace, turbulence, simplicity, deceit, good, ill; corruption, immortality; a temple of the Holy Ghost, and yet oft lodging fiends; the dwelling place of all the heavenly virtues—charity and

truth, humanity and holiness and love; and yet the common haunt of anger, pride, hatred, revenge and passions foul with lust; allied to Heaven, yet parleying oft with Hell; a soldier listed with Messiah's band, yet giving quarters to Abaddon's troops; with seraphs drinking from the well of Life, and yet carousing in the cup of Death; an heir of Heaven and walking thitherward, yet casting back a covetous eye on earth; emblem of strength and weakness; loving now, and no wabhorring sin; indulging now, and



Baptist Church, Brooksville, Miss.

REV. W. M. BOSTICK, Pastor.

We think the judgment passed on them at the time carries this idea with it.

In Gen. 3:15 He said to the serpent, "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus we see He not only separates the two, but has reference to the offspring of both. In verse 17, to Adam He said, because thou hast hearkened unto the voice of thy wife, cursed is the ground for thy sake; in sorrow shalt thou eat of it all

now repenting; rejoicing now with joy unspeakable and full of glory, now weeping bitterly, and clothed in dust. A man willing to do, and doing not; embracing what he hates, what most he loves abandoning; half saint, and sinner half—half Life, half Death; commixture strange of Heaven and Earth and Hell.

Christ, in speaking of the Jews, John 8:44, says: Ye are of your father, the devil, and the lust of your father will ye do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.

Not only the wicked are spoken of all through the Scriptures as the children of wrath. In Eph. 2:2, 3, we read: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in time past in the lust of our sin or defiling the desires of the flesh and the mind, and were by nature the children of wrath, even as others.

How did they become the children of the Devil and children of wrath? Not by disobedience and transgression after they were born into the world but by the transgression of Adam and Eve, which as we have said was miscreation on the part of Eve with the Devil (and man as he now stands being the offspring of that unholy act, partakes of the nature and disposition of the Devil, and this depraved nature has been transmitted to him through the blood by descent since the fall of man, and the Devil being the stronger of the two it cannot be bred out of him, hence man is prone to sin. Can the Ethiopian change his skin or the leopard his spots? If so, man can change his depraved and sinful nature, because he inherits this nature just as the Ethiopian does the color of his skin or the leopard his spots).

Now it is against this original flesh, depraved nature, that the redemption of man is directed. In John 3:1 it is said He that committeth sin is of the Devil, for the Devil sinneth from the beginning. For this purpose sent the Son of God was made manifest that he might destroy the works of the Devil.

Now there is one other thing that I wish to call attention to that in my judgment will corroborate this theory of the fall of man: In the 5th chapter of Genesis, it is said: "When men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were fair; they took them wives of all they chose. That there were giants in the earth in those days; and also after that, when the sons of God came unto the daughters of men, and they bore children to them, the same became mighty men of renown." Here we have miscreation, of a mixture of races again which provoked the wrath of God and He said His Spirit should not always strive with man, for that he was flesh, and He repented that He had made man on earth, and He purposed to destroy him, hence God brought the flood and destroyed man from the face of the earth, with one exception, that of Noah and his family. Thus we see in one instance God banished man from His presence and cursed the earth, and in the next instance God destroyed him. Aekerman, Miss.

A Special Call to the Brotherhood—A Message for the Hour.

It is wrong for the people of the Lord not to care that 1,900 years after our Savior ascended to heaven, there are still hundreds of millions that do not even know that he came to this world and died and rose again. What are we going to do about it?

First of all, under God we are going to do better. Already an improvement has been made. A few years ago we were not giving a third of what we gave last year, and we trust that in a few years more our gifts will be more than double what they are now. Several contributions have recently come in of \$1,000 or more. One brother has recently given \$1,200, the salary of two missionaries. Some pastors are determined that under God their people must go forward. Men in business are coming up and giving the salary of a native preacher in China; \$100 a year. Most women who are working for a living are giving \$30, enough to take care of a Bible woman in China for a year. Oh, what will it mean when tens of thousands of our people are nobly coming up to the help of the Lord?

We are going to reconsecrate ourselves and what we have. If anyone wishes to see true consecration and sacrifice for the Master, let him go to the foreign fields, and see what some of the native Christians suffer. They are driven out from their homes, they are disinherited, they are despised, they are tortured, yet through it all they nobly confess Christ and live for him. On seeing these things, we ask: "Do not these native converts glorify our Lord by their lives far more than many even here in the home land?" They make sacrifices indeed. Shall we not join with them in trying to win their fellowmen in darkness? They stand pleading with us to send out others who shall help them to win their fathers and mothers, brothers and sisters and loved ones. Shall we turn a deaf ear, or shall we joyfully say, "Yes, under God, we will help."

Again, we must try to recognize and meet our grave responsibilities. The messengers of God on the work call to us to go forward in higher service. Surely, God has blessed Southern Baptists in the work that they are doing. Our 560 workers at the front are constantly reporting advance and pleading for reinforcements. What is the Foreign Mission Board to do when already a debt of over \$200,000 confronts us, and heavy demands additional must be paid in the next few months? What are we to do when men and women are writing to us pleading that they be sent out to the front? What are we to do when the cries are coming from the real soldiers on the far-flung battle line that they must have help? Will Southern Baptists fold their hands and say, "Let present conditions continue?" We want Gideons all through our ranks: men who will lead their little bands in the midst of multitudes to do great things for God; men who will not be indifferent in the midst of urgent calls to duty. The noble missionaries at the front: Hartwell, Graves, Simmons, Bryan and the hosts of others have no more promised to serve Christ than have we who stay in the home land. We could easily give a million dollars and put out five hundred additional workers at once. No one would be hurt by it, but rather a great blessing would come to our hearts and homes and churches.

Finally, let us give more largely and in due proportion. If only we could get our people to give at least a tenth to God, and lay it cheerfully on his altar, we would find that nine-tenths with his blessing would do more for our homes and families than tenths without him, and the other tenth would go far towards building up the various objects that we have before us. Let our people decide that they will give this year at least one-tenth of their income to God.

Then another trouble is that we are often selfish in what we give to God. Of each thousand dollars we give to benevolence we keep \$960 in this country for the various objects here, and send forty dollars out yonder to carry the missionary and to feed him and his family, to build him a home, and to supply hospitals, chapels and schools and print God's Word, and then some people say we are doing too much for foreign missions. What would Christ say if he were to walk among our churches, if he were to talk to us about what he has done for us, and what we have done for him in leading hundreds of millions who grope in night to know of his love? Oh, people of God, awake, awake! We have been deceived of the evil one. We have been deceiving ourselves too long. This old world needs Christ, and Christ needs this world. Who that loves him will arise and say, "Here, Lord, am I; use me!" Let us all join in prayer that God's Spirit shall come upon us, that this year may be a pentecostal year through our land, and through far distant heathen lands; that this year may be a time when men and women shall go forth to speak in many tongues the glorious Gospel of our Savior.

The Country Pastor.

He may not always be highly educated. He often does not receive a large salary. His field is difficult and his work is hard, but it is very important. He often preaches to a larger number of people in the course of a month than most city pastors. From the country churches come many of the best members in the town churches, who constitute the bone and sinew of the missionary enterprise in the town church, but were trained in the country church. The country churches are the source from which comes, for the most part, our supply of preachers and missionaries. Here, too, is the possibility of immense growth in contributions to the support of missions.

Do our brethren who preach in the country realize the importance of their work? Are they striving to lead their churches out into the large part that they are destined to bear in the evangelization of the world? Are they giving to their members the training that will make them intensely missionary wherever they go? How the whole cause will suffer if the country pastor fails to do his duty! Will not every country pastor strive to have each of his churches make the largest possible offering at an early day?—Foreign Mission Journal.

A Call for Help.

To Pastors, Churches and Friends:

Our Baptist Church at Perkinson was struck and burned by lightning, Thursday night, August 5, 1909, and was entirely destroyed.

We are not able to rebuild without help. We want to rebuild at once. Brethren, come to our help at this time of need. Send all help to R. N. Davis, pastor, Perkinson, Miss.

Pleasant Ridge.

Our meeting began at Pleasant Ridge, Holmes county, first Sunday in August and closed Friday night following. Brother Martin Ball did the preaching from Monday till the meeting was over. He soon won the love and admiration of our people by his strong, earnest, logical and yet humble way of presenting the Gospel of our Blessed Christ. Six were added to our church and several others professed conversion. Our congregations were very large from beginning to the close of the meeting. The gracious presence of the Spirit was manifest to God's children and we seemed to feast on the foretaste of heavenly joys. Surely we hope to do Him better service. J. T. Ellis.

Just a Few Texts for Dr. Sample's Assistance.

There is danger that in going beyond our depth we cause others to stumble. We must avoid that if possible. But to help the Doctor in his study I give the following texts. John 1:9: "That was the true light, which lighteth every man that cometh into the world." Revised Version: "There was the true light, even the light which lighteth every man, coming into the world." Modern Speech New Testament: "The true light was that which illumines every man by its coming into the world." Emphatic Diaglott: "The true light was that, which, coming into the world, enlightens every man." Godet: "The true light, which enlightens every man, came into the world." How much light is given to each one I do not know, nor whether all are enlightened alike.

Titus 2:11: "The grace of God that bringeth salvation hath appeared to all men." Revised Version: "The grace of God hath appeared, bringing salvation to all men." Modern Speech New Testament: "The grace of God has displayed itself with healing power to all mankind." Emphatic Diaglott: "The saving favor of God is manifested for all men."

Just one more, and I will only give two versions. Romans 1:18-20: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Modern Speech New Testament: "God's anger is being revealed from heaven against all impiety and against the iniquity of men who through iniquity suppress the truth. God is angry; because what may be known about Him is plain to their inmost consciousness; for He himself has made it plain to them. For from the very creation of the world His invisible perfections—namely His

eternal power and Divine nature—have been rendered intelligible and clearly visible by His works, so that these men are without excuse."

I do not explain but simply give these as good "seed texts" which, if planted and well watered, "may help some" in studying the condition of the heathen and their responsibility.

E. L. Wesson.

Zion Hill Church.

This church, situated six miles east of Hattiesburg, in an excellent community of prosperous farmers, has been the center of quite a strong religious influence during the last week. By heroic effort and liberality seldom equalled, and led by their zealous pastor, Bro. J. L. Finley, they have just finished an excellent house free from debt, and on Sunday, the 8th inst., Dr. A. V. Rowe, our beloved missionary secretary, was called on to preach the dedication sermon, which he did in his accustomed able and earnest way, to the satisfaction of the



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large congregation assembled. It is evident that the church and pastor had been earnestly praying for an ingathering; for from the very first service there was an excellent spirit and not a single sermon from start to finish, but resulted in some one confessing Christ. The writer came to the assistance of the pastor on Monday noon and the meeting continued until Thursday afternoon, resulting in twenty additions to the church. Twelve were baptized that afternoon by the pastor, one was received to be baptized at next regular meeting in September, one other will join another Baptist church and one will join the Presbyterian church, being from a Presbyterian family. Bro. Finley has done a fine work here in the last eighteen months, the membership growing from about sixteen active members then to eighty-five now, and building a superb house fully paid for right in the midst of the prevailing financial panic. Their ambition now is to move up to half time service, and the importance of the community and the zeal of the brethren certainly deserve it. For quiet, deep and earnest spirituality I have never seen this meeting surpassed. All our souls were greatly refreshed.

W. C. Grace.

Gulfport, Miss.

Durant Notes.

The meeting at Durant conducted by Evangelist Bamber and Reynolds was a great blessing to our town and church. On Sunday following the meeting 14 men took their stand for Jesus in the town. Eight at the Baptist Church and six at the Methodist Church.

We received 24 as a result of the meeting and many other things were accomplished which I could not tell without making this note too long.

God has blessed these men, so with His favor they do not need my commendation, if they did I would give it.

Yours for greater things,
Luther Holcomb.

A New Interpretation Suggested.

Did Paul rebaptize the twelve disciples at Ephesus?

This case is often cited to prove that John's baptism was not the true Christian baptism and as the Baptists practice John's baptism they are not practicing the true baptism.

I suggest that Paul did not rebaptize the twelve at Ephesus.

Picture the scene. Paul on his arrival at Ephesus joins his old companions, Aquila and Pricilla. Who at once tell him of Apollo's visit and with great joy tell him of other brethren who are in Ephesus and anon, present them.

In a short time Paul asks if they have received the Holy Spirit. Paul has reference to the power of the Spirit to work miracles or speak in tongues. They answer: "We have not so much as heard if there be a Holy Spirit."

Remember the formula given by Christ, "In the name of the Father, the Son and the Holy Spirit," then you can see a reason for Paul's question: "Unto what then were you baptized?"

They answer, "Unto John's baptism." Paul then explains (to Pricilla and Aquila) what John taught and his formula for baptism, and concluded by "when they heard this they were baptized in the name of the Lord Jesus."

The 5th verse, Paul's words not Luke's. He does not add anything to John's teaching (but says to Pricilla and Aquila) that when they, these twelve, heard this, the teachings of John. When did they hear the teachings of John. When were they baptized? When they heard this, John's teaching. According to what formula? According to John's "in the name of him which should come after him, that is Christ Jesus." "The Lord Jesus." No mention of this Holy Spirit, nothing added to John's teaching, simply states it to show (to Pricilla and Aquila) how they were baptized without hearing of the Holy Spirit. Then Paul laid hands upon them and they received the Holy Spirit.

A. C. Watkins.

Pastor Hewlett writes: "I closed a five days' meeting at East Fork School House, where the Osyka Church has a mission, yesterday, baptizing eleven. I go next Monday to conduct a meeting at Colt, Ark., 50 miles west of Memphis."

The Baptist Record,

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice
\$2.00 PER ANNUM.
 PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.
 Entered at the Postoffice at Jackson, Miss., as
 Second-Class Matter

BY THE
MISSISSIPPI BAPTIST PUBLISHING COMPANY.
 T. J. BAILEY, Editor and Manager.

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Dr. Geo. B. Eager will spend the balance of August at Monticello.

Pearl River County Agricultural High School will open its doors for students September 8, 1909, and close May 8, 1910. Our highly esteemed friend and brother, Prof. T. M. Kelly, goes from D'Lo to Poplarville, to take charge of this school. No better selection could have been made.

We have just read a sketch of the life of Prof. William Williams, D. D., LL. D., from the facile pen of Prof. George B. Eager, D. D., LL. D. It is neatly printed on 24 pages in pamphlet form, being printed by Baptist World Pub. Co. We can scarcely recall the time when we spent 30 minutes so delightfully. The character of this truly great man is worthily portrayed.

Catalog and announcements of South Mississippi College are on our review table. The next session begins September 7, 1909, and ends May 20, 1910. This institution founded a few years ago by Prof. W. I. Thames in the city of Hattiesburg, has made great strides forward. See advertisement in another column.

Pastor E. L. Wesson, of New Albany, lately assisted Rev. C. W. Smith at Friendship, Pontotoc county, in a fine meeting. Bro. Wesson says, "Quite a number professed and 8 were baptized." This is the church where this scribe made his first effort at preaching. The occasion is still fresh in his memory.

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Dr. William Williams Again.

The associational season is approaching. The first meeting will be held on August 31st. Then they will be meeting almost continuously during September and October, one meeting in November. These are designed to be occasions of great advancement of the Kingdom of our Lord. They are also well adapted to this end. Let us seize the vantage ground they afford, and make them really count for much. This means that the messengers are to go in the right spirit and stay and work like beavers until the association closes.

Have State Missions Become a Back Number in Mississippi?

We gave our money to be used in other States with large liberality. Are we going to forsake entirely the work for which Mississippi Baptists are alone responsible?

The second week in August shows at its close \$4,165.79, since July 1st.

My brethren what are you doing to help us?

My sisters what are you doing to help us?

Bro. Pastors does the situation appeal to you?

A. V. Rowe.

Some More Meetings.

Please allow me space to speak of some more meetings with your Mississippi pastors.

On fourth Sunday in last month I aided Bro. E. M. Shilling, of Osyka, in a meeting at Bogue Chitto Church, just over the line in Louisiana. There were 25 accessions there, 22 for baptism.

I next aided Bro. W. T. Collins at Norfield, Miss., where 20 were added to the church, 11 for baptism.

The following week I held the meeting for Bro. J. L. Price at Mt. Pleasant, while he was away from home at Hot Springs for his health. Only five were received there.

From there I ran over to the new town of Lucien on the Mississippi Central and preached a few nights for them, with the result of five being added to the newly organized church at that place, which is pastorless.

From Lucien I went to Clinton where I rented a house for my family with a view of sending my boys to school at Mississippi College. So I am now thoroughly Mississippiized, carrying the catalogues for Mississippi College, hunting boys for school, holding meetings for our people, and ready for every good word and work.

I hereby extend my heart and my hand to every pastor and church in Mississippi, except such as hold union meetings, if there be such, and practice pulpit affiliation, and that I will not tolerate, nor aid in any way. Mississippi for Christ and the Baptists.

Clinton, Miss.

The address on Dr. William Williams, one of "the great four" honored by Southern Baptists as the founders of the Southern Baptist Theological Seminary, delivered before the faculty and students of the Seminary on Founders' Day, January 11, 1909, by Dr. George B. Eager, now appears both in the current number of The Review and Expositor and in neat pamphlet form. It will prove of more than passing interest, not only to the surviving friends and admirers of Dr. Williams, but also to many who did not know him, but who, because of his fame, as well as because he was one of the founders of our school of the prophets, have longed to know something more definite about him. To such the address will come as a boon, because of the speaker's intimate knowledge of his subject and because the treatment is such as to present Dr. Williams vividly before the mind's eye, first, as a man, then as a preacher, and lastly as professor and teacher in the Seminary.

What Dr. Eager has to say of Dr. Williams and the "alien immersion" question will be read with interest in view of the effort now making in some quarters to force the question to the front again.

"In 1872," he says, "objection was made in some quarters to certain teachings of Dr. Williams in the class of church government on what is now known as the 'alien immersion' question. Dr. Boyce wrote to Dr. Broadus at the time: 'I do not fear the badgering of Williams. If any one badgers let him fight. We need not fear the consequences. I think some eyes would be opened to see that much could be said on the other side of a question in which they speak so dogmatically. Perhaps Williams could ask them some hard questions.' Dr. Broadus wrote: 'The kind of opposition encountered is very depressing. But life is always a battle. Opposition—every good thing encounters opposition. Think of Paul and Jesus!' Rev. W. A. Mason, of Mississippi, wrote Dr. Broadus about this time, pleading for a representative of the Seminary to be sent to the forthcoming Baptist State Convention: 'The chief opposition to the Seminary arises from a gross misapprehension of the way things are carried on there, and the indifference is simply ignorance. Some think you are slighting the Southwest in never sending a representative farther west than Alabama.' A little later Dr. Boyce wrote: 'I am anxious for Williams to go to Mississippi. If they should treat him badly, I shall be sorry on his account and theirs, but it will help us. Soul liberty is worth more than alien immersion even with Lawmakers.'

Dr. Williams did attend the Mississippi Convention and, according to Dr. Broadus, was received with uniform kindness. It may be added that both he and Dr. Broadus went to Texas the same year and were most generously treated.

But, after the battle for liberty of teaching about subjects in which the denomination was divided was won, Dr. Boyce did what he could without a surrender of principle to conciliate the opposition. He proposed to Dr. Williams to change subjects with him in the Seminary. Knowing that his own views of church government would be less objectionable than those of Dr. Williams in the quarters indicated, and that Dr. Williams greatly preferred to teach systematic theology. As a matter of fact, Dr.

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Bye had to be so continuously absent on his agency work in raising the endowment and effecting the removal to Louisville, that Dr. Williams continued to teach his former subject as well as systematic theology without further trouble.

Dr. Boyce's idea was that the Seminary should attract to its class-rooms and privileges all sorts of Baptists from every part of our Southland, and should not be looked upon as representing one party in opposition to some other party, and this spirit pervaded the entire institution. Dr. Boyce would not sacrifice Williams to the clamor of a faction, but he would sacrifice his preference for systematic theology as a subject of teaching, and himself, if need be, for the sake of the Seminary.

But in that controversy, and all through the years, Dr. Boyce and his colleagues all stood, as their successors stand today, for liberty of thought and liberty of teaching on questions not involving essential principles about which the denomination may be divided.

These facts are full of significance and suggestion for us of today.

We may well remind ourselves again of what Dr. Eager says in the conclusion of his address. The course of the Seminary has led across stormy seas. But our year of jubilee has come, and, unless all signs fail it is bound to usher in a new era of progress and prosperity for this cherished institution of Southern Baptists.

We begin to see that we belong to what Mr. William Jones has called the great international cosmopolitan party of conscience and intelligence the world over. We are playing our part in the long, long campaign for truth and righteousness and fair-dealing which must go on in all countries of the world until the end of time. This is the war in which there is no discharge. Let us with unfaltering faith cheerfully settle into our places and do our part. Everywhere it is the same great struggle under various names—light against darkness, right against night, truth against falsehood, love against hate. The Lord of Light and Life is with us, and we cannot ultimately fail. His voice sounds out above the dull roar of the seething storm:

"'Tis I who led thy steps aright,
 'Tis I who gave thy blind eyes sight,
 'Tis I, thy Lord, thy Life, thy Light,—
 'Tis I, be not afraid."

"These raging winds, this surging sea,
 Bear not a breath of wrath to thee,
 That storm has all been spent on me,—
 'Tis I, be not afraid!"

Some News Items From Waynesboro and Quitman.

On Sunday evening of the 1st inst. ye were worshipped with the saints of Waynesboro, Bro. W. A. Lusk pastor. On Thursday evening the 5th inst., their protracted meeting began with Bro. H. R. Holcomb leading the preaching.

On the 8th inst. it was our pleasure to worship with the saints at Quitman. Bro. B. Holcomb, the pastor, preached two stirring sermons and administered the Lord's Supper.

At a conference of the church, held after partaking of the Lord's Supper, Bro. Holcomb tendered his resignation as pastor of the church to take effect at once. The work in this field being scattered over a

large territory was too much for Bro. Holcomb's failing strength. He goes to Wesson to give his entire time to one church.

It was with reluctance that the church accepted Bro. Holcomb's resignation, as the relation between pastor and people had been most cordial. This leaves a fine field open for a good man. The Quitman Church expects to move up to half time. She has two good country churches combined with her to take the other half of the time.

At the conference a committee was appointed to secure a man for this work.
 A Visitor.

My Dear Bro. Bailey:

I read with much interest and tender memories the notices which Dr. J. A. Hackett gave in The Record concerning the death of Bro. S. H. Kirkland and also of his wife, Sister Louise Robert Kirkland. Dr. Hackett was for a quarter of a century the pastor of these dear saints of the Lord, and was therefore better qualified than any other to speak about their noble Christian graces. But I had the honor and pleasure of being their pastor during their last days in Ellsville while they were then in the home of their daughter, Mrs. J. M. Alford. Permit me to pay this loving tribute to their memory this another immortelle upon the upturned sods which guard their sleep in Jesus. As they were consecrated and useful in the palmy days of life's little day, so they were gentle and kind and full of Christian sympathy and patience during the evening shades and the lengthened shadows. They taught us all more clearly the worth of the great salvation.

Our work in Okolona continues to progress. We had the most efficient services of Rev. Joshua Gravett of Denver, Cal. Bro. G. is one of our most able gospel preachers. All who heard him were delighted and edified and wished for his coming again. Bro. A. J. Preston, the pastor at Tupelo, who came to us from the good old State of Alabama, has also been with us in several days' meeting. It was my pleasure to know Bro. Preston in his former pastorate, and that means to be assured that he is a brother beloved and most useful in the work of the Kingdom. Tupelo is fortunate to have such an undershepherd and the whole State such a broadminded, self-sacrificing brother in our general work.

Our Sunday School is especially prosperous under the superintendency of Bro. A. T. Stovall. Besides building up a large attendance showing a most efficient corps of teachers Bro. Stovall has the Sunday School to donate regularly to our mission work. Mention about our Sunday School would be incomplete did we not speak of our weekly teachers' meeting. It is here that the foundation is laid for the splendid work in our school. Let us not forget that whatever good influences and results are experienced in our Sunday Schools, the great work of teaching God's Word cannot be neglected. That school is blessed that has an efficient teachers' meeting.

We are grieved over the going of Rev. M. K. Thornton from Starkville to Bessemer, Ala. Bro. Thornton was at one time pastor of this church and is still loved and highly honored. His occasional coming over from Starkville was a joy to our hearts. While pastor here he was fortunate to persuade Miss Annie Knox to become his most charming and helpful life associate in the ministry. But our loss is Alabama's gain.

We wish you and your work great success. Your paper is a "sine qua non" to the Baptist cause in Mississippi.

Yours fraternally,
 A. P. Pugh.

Okolona, Miss.

Clear Creek.

Of the first Sunday in August I began a meeting with Bro. L. J. Caughman at Clear Creek Church in Smith county, and continued for six days. The Lord was with us in great power. Results: 18 were added to the church, 14 by baptism. The brethren at this place know how to treat a visiting preacher in hospitality and otherwise. I think this is the best country church I ever held a meeting for. My, how they love Caughman.

R. J. O'Bryant.

Lucedale, Miss.

Calhoun City.

I want to say through your columns that I have with me Bro. A. N. Reeves for 20 days in meetings. He is a strong preacher. Any pastor or church seeking pastor or help would do well to call him. Address him at Eldridge, Ala.

I have had with me in meetings some of our strongest men in the Southern States such as Hendricks of Tennessee, the hero, W. J. Ray of Alabama, who has no superior, Dr. Shelton of East Lake, Ala., Dr. Dickinson of Alabama, now of Texas, J. Preston Harrington of Mississippi, J. T. Stockton of New Decatur, Ala., and others like the above and Bro. A. N. Reeves has not a superior among the above mentioned. He will remain in the evangelistic work until 1910. Then he will take up his regular work as pastor. We need him in Mississippi. Hope some church will call him over here.

Fraternally,
 W. B. Earnest.

Dedication.

Beginning Wednesday, Sept. 1, the Central Coldwater Baptist Church will have two sermons each from five of her old pastors, and these several days service will constitute the dedication of our new house of worship.

Dr. J. W. Lipsy, who organized the church 35 years ago, will preach the first two sermons, and will be followed by Brethren J. W. Lee, J. A. Lee, J. E. Barnett and E. L. Wesson, this being the order of their pastoral service here.

We anticipate, of course, the best of preaching and the strengthening of the ties that have bound this church to these faithful men of God for all these years.

Our doors will be open to all those who are interested in our work, and can conveniently attend any or all these services. Later I hope to furnish you a picture of our new church house for use in the columns of The Record.

Fraternally,
 B. F. Whitten.

Letter No. 19—To One Who Asked Me Why Baptists Insist That Immersion Only Is Baptism (continued).

My friend—In my other letter I promised you, at an early date, some further reasons why Baptists believe that immersion, and immersion only, is baptism.

1. Pedobaptist Testimony.

(1) John Wesley, the founder of the Methodist Church, in his Journal of Feb. 21, 1736, says: "Mary Welsh, aged 11, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion." Again, Oct. 26, 1739: "I baptized Mr. Wigginton in the river, by Baptist Mills, and went on my way rejoicing." French and Cay. Again, in his translation and notes of the New Testament, which he tells us in the preface was the last work of his life, in his comments on Rom. 6:4, "Buried with Him by baptism," he says: "This alludes to the ancient manner of baptism by immersion."

(2) The great Adam Clarke, a strong Pedobaptist, gives the same interpretation of this Scripture.

(3) Conybeare and Howson, Episcopalians, in their "Life and Epistles of St. Paul," make the point blank statement that this verse alludes to the ancient custom of baptizing by immersion.

2. The Greek Church.

The word "baptizo" is an anglicized (untranslated) Greek word. Remember that. Now, the Greek Church has never practiced any form of baptism except immersion. I think the Greeks ought to know the meaning of their own words. Don't you? So, if there were no other reasons, to my mind this point of itself is sufficient to establish beyond a doubt that sprinkling and pouring are innovations. In my former letter I showed you in brief how the innovation got here. Sprinkling and pouring are not here. Sprinkling and pouring are not here. The New Testament at all as "forms" of baptism. They came from the Catholics; and the innovation began with the affusion of a sick man, lest he die without baptism, and, consequently, go to hell. The Episcopal and Presbyterian Churches got it from the Catholics; direct; the Methodist Church got it from the Episcopal Church. So there you are!

3. The Places and Circumstances of the Recorded Baptisms of the New Testament.

(1) John baptized in the Jordan. Christ himself was baptized in the Jordan.

I heard some boys talking once. One said: "Let's go to Archusa Creek this afternoon. The daddies are to have a big baptizing down there. They are to baptize 40 in the creek at 3 o'clock." Do you think I had to ask them whether they were to sprinkle, or immerse them? Hardly! What would you have thought was to be the "mode"? Well, what you would have thought, exactly what I thought. Truth is, there wasn't a mischievous boy, even in the crowd that did not know very well that the forty daddies were to be led into the midst of the stream and immersed. And yet what the boy who dispensed the information said, was not a bit more favorable to the immersion idea as the act of baptism than is what the New Testament says. Why will people be so biased? "What is sauce for the goose ought to be sauce for the gander," don't you think? But it isn't when the question, "What is baptism," is involved. Here the bias of the human mind is stronger than fiction! A Presbyterian minister in this State, whom his friends

and parishoners regarded as "up-to-date," asserts openly and above-board that the New Testament does not teach immersion as the act of baptism at all.

The whole of this little book before me, written by Dr. J. F. Sturdivant, of the Methodist Church, is a labored, and at times unscrupulous, effort to argue immersion entirely out of the Bible. While the doctor has made a most miserable failure in his effort, yet he has succeeded most admirably in disgusting Baptists and shaming the better informed of his own church.

(2) John was baptizing in Aenon near Salem, because there was "much water there." Now, it does not require much water for pouring or sprinkling purposes. "A thimble-full is as good as an ocean-full." And, besides, it is much more convenient to pour or sprinkle in the same place where the subjects are found. But John was baptizing in Aenon, not because his subjects lived there, but because he had to go there to find an abundance of water. How is this: "I was going a certain way the other day. Presently I came to a large lake of beautiful water. It ranged in depth from one to ten feet. And there was a minister down there administering the ordinance of baptism. I stood and watched him. Saw him baptize several. He did it beautifully, too. And it was one of the best places I have ever seen for the administration of the ordinance. There was much water there, and it was clear as crystal." My friend, how do you suppose that minister was baptizing? Truth is, if that little story were told you sometime, you would never think to ask your informant whether the minister was sprinkling, pouring or immersing. And yet the New Testament tells of baptizings in as plain, simple language as the little story above is told in—but many will not believe what it says.

(3) The account of the baptizing of the Eunuch by Philip (Acts 8:26-40) is an unanswerable Bible evidence that the act of baptism is immersion. Please turn to it and read very carefully. And if you experience any difficulty in arriving at the meaning of it all, then imagine yourself reading the same account from your daily paper. I guess if the story were in the daily papers instead of the New Testament, everybody would believe it. I wonder why they think the daily papers are more reliable than the New Testament?

Suppose you should find something like this in your secular paper: "Rev. Blank was going to his appointment the other day, and at the parting of two ways he met Sam Smith, our county treasurer. The minister found Sam very much wrought upon concerning his spiritual welfare. Indeed, he was actually studying his Bible when the minister met him. Sam invited the minister to get in his buggy with him, and explain to him the Scriptures and tell him how to be saved. The minister accepted the invitation, and beginning his instruction right where Sam was reading, he perched unto him Jesus. And Sam believed what the minister was saying, and accepted Jesus Christ while they were in the way. Presently they came to a certain water, and Sam said to the minister, 'See, here is water. Why not baptize me here and now?' And the minister questioned him again as to his religious experience. He asked Sam if he believed with all his heart: to which our treasurer replied that he did not know whether he knew all that

the minister meant by 'believing with all the heart,' but that he did know that he believed Jesus Christ to be the Son of God, and the Savior of men; and that he accepted him as such. So they got out of the buggy; they both went down into the water; and the minister baptized Sam. And then, coming up out of the water, the minister went on his way to his appointment, and Sam came on to the county site, rejoicing in the fact that he had not only believed, but obeyed."

I say, suppose you should find something like the above in your secular paper? How much argument would it take to convince you that that minister immersed Sam, the county treasurer? Well, don't you think the account of the baptism of the Eunuch by Philip is just as really the account of an immersion? Certainly it is; and it takes a marvelous amount of prejudice to see the account otherwise.

(4) Another Bible evidence that the act of baptism is immersion is the doctrine of Rom. 6:4 and Col. 2:12. Eliminate the idea of death and resurrection from the ordinance of baptism, and these two passages of Scripture have no meaning. Things are buried when they are covered up: and not till then.

No sort of baptism can say, "This subject is dead, and is buried, and has arisen to walk in newness of life," except that act which puts the subject under the water. Immersion exactly fits both of the above passages, and nothing else does. Indeed, the immersion idea corresponds with every reference to baptism in the New Testament, and no other form does.

How much we need to let the Bible speak just what it wants to speak, and how! Oh, how my poor heart would rejoice, my friend, to know that all men were ready and willing and waiting to hear God's Word saying to them just what God wants it to say to them! The way our age has of explaining away the Bible to make it fit some narrow creed, is not only dangerous, but sinful and fateful (Rev. 22:19). An Indian had been studying his Bible. No one had explained anything to him. The Bible just spoke its own message. He decided he ought to be baptized. So he went to a certain minister and asked him if he would baptize him. The minister told him he would gladly do so. He went into an adjoining room and brought out a small pitcher with a little water in it, and sat it on the table. Then he told the Indian he was ready to proceed with the baptism. But the Indian looked at the pitcher a moment, and then, turning to the minister, he said: "Mister Preacher, me no git in that thing. He too little!" You see the Indian's theology hadn't been "doctored." Turn a man loose in the study of his Bible, with his ears deaf to all man-made explanations and nine times in ten he will come out a Baptist in belief. If God should write it in letters of fire in the heavens, so that all men could read it, that sixty days from date He will most assuredly strike dead every one in all the land who has not been baptized in the Bible-prescribed way, there would not be enough Baptist ministers in the land to baptize the people. The Bible evidence is that immersion, and immersion only, is baptism; and deep down in the heart most folks believe it, whether they have ever submitted to it or not.

Yours sincerely,
R. S. Gavin.

Huntsville, Ala.

Time and Place of Associational Meetings.

West Judson—New Harmony Church, near Blue Springs, Frisco R. R., Tuesday, Aug. 31, 1909.

Tippah—New Hope, 5 miles N. E. of Ashland, Wednesday, Sept. 1, 1909.

Chickasaw—Buckatunna, M. & O. R. R., Friday, Sept. 3, 1909.

Union—Port Gibson, Y. & M. V. R. R., Friday, Sept. 3, 1909.

Oxford—Courtland, I. C. R. R., Tuesday, Sept. 7, 1909.

Pearl River—China Grove Church, 15 miles W. Columbia, Tuesday, Sept. 7, 1909.

Sunflower—Drew, on branch of Y. & M. V. R. R., Tuesday, Sept. 7, 1909.

Zion—Shady Grove, 3 miles N. Tomnolen, S. R. R., Wednesday, Sept. 8, 1909.

Central—Yazoo City, Y. & M. V. R. R., Mantachie, Tuesday, Sept. 14, 1909.

Bay Springs—Bay Springs Church, Wednesday, Sept. 15, 1909.

Tishomingo—Cane Creek Church, Alcorn Co., Wednesday, Sept. 15, 1909.

Strong River—Bethlehem Church, 7 miles W. Pinola, Columbia branch G. & S. I., Sept. 16, 1909.

Mount Pisgah—Ebenezer Church, Newton Co., Saturday, Sept. 18, 1909.

Calhoun—Old Town Church, 6 miles N. E. Pittsboro, Wednesday, Sept. 22, 1909.

Lauderdale—Poplar Springs Church, Thursday, Sept. 23, 1909.

Red Creek—Corinth Church, Lamar Co., Saturday, Sept. 25, 1909.

Rankin County—Rock Bluff Church, 5 miles S. Polkville, Tuesday, Sept. 28, 1909.

Yazoo—Durant, I. C. R. R., Wednesday, Sept. 29, 1909.

Carey—Roxie Church, Miss. Valley R. R., Friday, Oct. 1, 1909.

Lawrence County—Monticello, Lawrence county, Friday, Oct. 1, 1909.

Chester—Longview Church, Aberdeen branch I. C. R. R., Saturday, Oct. 2, 1909.

Liberty—Liberty Church, Sumpter county, Ala., Saturday, Oct. 2, 1909.

Yalobusha—Pleasant Grove Church, 4 miles S. W. Coffeeville, I. C. R. R., Wednesday, Oct. 6, 1909.

New Liberty—Leaf River Church, 9 miles W. Louin, Wednesday, Oct. 6, 1909.

Copiah—Gallman, I. C. R. R., Thursday, Sept. 9, 1909.

Columbus—Border Springs, Lowndes Co., 10 miles N. Steen's S. R. R., Friday, Sept. 10, 1909.

Chickasaw—Myrtle, Frisco R. R., Tuesday, Sept. 14, 1909.

Mississippi—Hopewell Church, near M. C. R. R., Franklin Co., Thursday, Oct. 7, 1909.

Louisville—Harmony, 10 miles E. Noxupater, Saturday, Oct. 9, 1909.

Pearl Valley—Mar's Hill Church, 4 miles N. of Edenburg, Saturday, Oct. 9, 1909.

Aberdeen—Verona, M. & O. R. R., Tuesday, Oct. 12, 1909.

Coldwater—Coldwater, I. C. R. R., Wednesday, Oct. 15, 1909.

Kosciusko—Pleasant Ridge Church, 5 miles N. E. Sallis, Friday, Oct. 15, 1909.

Lincoln County—Brookhaven, Friday, Oct. 15, 1909.

Tombigbee—Mt. Pleasant Church, 26 miles N. E. Tupelo, Saturday, Oct. 16, 1909.

Hopewell—Oak Grove Church, 7 miles S. of Forest, Saturday, Oct. 16, 1909.

Leaf River—Lucedale, Greene county, Sunday, Oct. 17, 1909.

Monroe County—Mt. Zion, 6 miles E. Amory, Wednesday, Oct. 20, 1909.

Trinity—County Line Church, near New Cumberland, Wednesday, Oct. 20, 1909.

Bogue Chitto—Silver Springs Church, 12 miles east Osyka, Thursday, Oct. 21, 1909.

Harmony—New Providence Church, Friday, Oct. 22, 1909.

Lebanon—West End Church, Laurel, Oct. 28, 1909.

Gulf Coast—Gulfport, Wednesday, Nov. 10, 1909.

A Good Meeting.

On Saturday before 4th Sunday in July we began our meeting at Sarepta Church in Franklin county with Bro. J. E. Cranford to do the preaching.

Sarepta is about 98 years old, but the members say that they have not had many meetings equal to this. Bro. Cranford is a good preacher and showed that he lives close to the Lord. He preaches with power and the Spirit used his words to convict and convert the souls of men and women. There were no high pressure methods used, but God blessed Bro. Cranford's efforts by giving us 46 additions—41 for baptism, 3 by letter, 1 restored and 1 under watch-care of the church. This makes 49 received since January 1.

The meeting reached the climax on Thursday—we ordained Bro. Elzy Delaney to the full work of the ministry and also ordained 3 deacons. Bro. Delaney is one of the best men I have ever seen, and he will do a great work for the Master. We feel very hopeful of the new deacons. After the ordination service we received 20 for baptism.

I have never seen such interest manifested. Two of the brethren who had not spoken for eight years became friends and brethren again. One who had been excluded for 25 years came back. Truly the Lord has visited us and blessed us.

May the Lord continue to bless Bro. Cranford's efforts to bring souls home to God.

To the Lord we attribute the success of the meeting, and we give Him all the praise and glory.

Brethren pray for us at Sarepta.

Yours in the work,

J. A. Chapman.

Clinton, Miss.

Concerning Distribution of Convention Annuals.

The purpose of the Annuals is to keep a record, and also to give to the churches throughout the State information of what is being done. The latter is supremely essential and the importance of a judicious distribution can not be overestimated.

This must be accomplished through the associational clerks, for to them are the annuals sent. Their position, therefore, is a responsible one, and the object of this article is to stress the importance of electing clerks who are willing to discharge this obligation.

Only a few weeks ago notice was received from the express company stating that a package of minutes of the last Convention was still in their hands unclaimed. The clerk to whom they were consigned had not so much as taken them from the office. This is a part of his work and for it he is paid.

The associational season is drawing near

and I should like to insist that more care be exercised in the selection of clerks.

Kindly see to it, brethren, that only those are elected who will faithfully and carefully discharge the duties of the office.

Again, will not the clerks send me instructions regarding the shipment of the Convention minutes. This is specially important this year since all the associations meet before the convention and doubtless there will be many changes in the officers of the associations.

Faithfully yours,
Walton E. Lee,
Secretary Convention.

Hernando, Miss.

Utica.

Our meeting at old County Line closed yesterday. Baptized 10, 1 waiting baptism. Two converted who will join Pilgrim's Rest. Rev. J. J. Smiley of Biloxi did the preaching. He preaches the plain Gospel with great power. The Word cuts deep. He is earnest and has a heart burning for the salvation of souls. Our meeting at Utica begins tomorrow. Bro. Smiley will preach for us here. Pray for us that the Lord may give us a great blessing.

E. W. McLendon.

Useful Helps in the Dining Room.

Much annoyance and sorrow over the loss of cherished articles of china and glass might be avoided if the housekeeper will provide herself with all the articles necessary for dainty dish washing and care for these small articles with her own hands. There is nothing better for cleaning silver that has become discolored or tarnished than sifted whiting dampened with coal oil, and glass dishes can be kept bright and shining by rubbing the pieces with the whiting wet with alcohol after they are washed and dried. When putting away the silver not in daily use, first wrap the articles in fine linen or soft tissue paper, then place in cotton flannel, putting a lump of camphor gum next the outer covering. Before plates, platters, etc., are packed away in the china closet, a soft mat or a piece of soft paper should be placed between each one to protect the glazing or paint. All kinds of glass dishes can be made as clear as crystal by rinsing in tepid water and then washing in warm water in which a tablespoonful of borax is dissolved and drying with soft towels and remember this way of cleaning when you wash windows and mirrors. Next wash and dry the silver in the same way, and the borax water must be used without soap, in fact no soap should be used about nice dishes as it will leave them dull and lustless long before their usefulness is over, and the borax water cleans perfectly and brightens the colors on painted china dishes. Tray clothes and napkins can be kept white with very little rubbing by using a little borax in the washing and rinsing waters and a little of the borax in the starch gives to the linen a high polish, thus preventing it from becoming easily soiled. An excellent cement for mending china or glass is made by mixing together equal parts of egg, glue and white lead. After joining the pieces, bind them firmly together and set the dish away until thoroughly dry, and almost anything can be mended with this cement which is quickly and easily prepared.

M. H.

News in the Circle

MARTIN BALL.

Rev. J. H. Rice, of Houston, Texas, is supplying during the summer, the First Church, Plant City, Fla.

Pastor Mellamp late held a meeting with his church at Checotah, Okla., in which there were 41 accessions—39 by baptism.

Recently Bro. T. A. Swafford at Rossville, Ga., Bro. H. C. McMillan, at Spring Hill, N. C., were separated to the full work of the ministry.

At Shawnee, Okla., a new meeting house was lately dedicated. It cost \$50,000. Dr. J. B. Gambrell, of Dallas, Texas, preached the dedication sermon.

Rev. A. A. Walker, of Hartselle, assisted the church at Huntsville, Ala., in a good meeting which resulted in 43 additions.

The women of the Northern Baptist Convention will undertake to raise \$200,000 during the next conventional year. This is for mission work.

Rev. Robt. Merrill, of Texas, is aiding Pastor W. K. Cooper this week in a meeting at Itta Bena. The prospects are auspicious for a great meeting.

Rev. J. A. Howard, who has been prominently connected with one of our Southern papers, has accepted a position with the South Texas Baptist as field editor.

Evangelist W. S. Roney, of Fulton, Ky., lately held a meeting at Mary's Chapel, near Ripley, Tenn. There were 27 conversions and 30 additions to the church.

Pastor J. J. H. Wharton has resigned the First Church, Homer, to accept the hearty call to the pastorate of the First Church, Monroe, La. He has been at Homer four years.

Evangelist T. T. Martin, of Blue Mountain, recently aided Pastor Wm. M. Stallings, of Smith's Grove, Ky. 11 baptized—many reclaimed—Christians lifted to a higher plane of living.

Pastor P. Harrington, of Aberdeen, helped in a meeting at Calhoun City. The results were very gratifying. 39 were added to the church and Christians were greatly strengthened.

Pastor Madison Flowers, assisted Rev. W. W. Muirhead in a meeting at County Line Church, in Holmes county, recently. The church was greatly strengthened. 10 additions—3 by baptism, 2 restored, 5 by letter.

Pastor V. W. Muirhead was aided in a meeting at Beaty, by Rev. B. F. Wallace. 11 additions, 7 by baptism, 4 by letter. The greatest meeting ever held at Beaty's as all said.

The church at Grenada, Rev. N. W. P. Bacon, is pushing the Master's work. Recently these splendid brethren were ordained deacons. This gives them a strong board.

The writer and the pastor at Grenada constituted the presbytery.

At Corinth, Ky., Pastor N. H. Pool was aided in a meeting by Rev. E. M. Harris. This is a mission church. There were 40 additions—nearly all by baptism. The town was greatly moved.

The papers state that 80,000 Catholics have accepted the Protestant religion since 1905. The Home Field states that there are 30 Protestant churches and preaching stations and two theological schools in Rome.

Rev. J. R. Thomas has resigned as district secretary of the American Baptist Home Mission Society, after 14 years service, and accepted the pastorate at Austin, Ill. His headquarters have been Chicago.

Pastor R. L. Bunyard of Gallman, writes, "Rev. Bryan Simmons helped me in meetings the first week in August at Damascus Church. Fine attendance, good preaching and church greatly helped. Six received for baptism. He preaches a fine sermon, and a pure gospel."

Evangelist Frank Wells says of the meeting at Zwallo, La.: "Twenty-five men came forward, knelt down right in the altar for prayer. It seemed to me that everybody prayed. Six men were converted. Many Christians were happy. This was one of the best services I ever saw."

Dr. J. A. French, of Eufaula, Ala., is supplying for Dr. W. L. Pickard at the First Church, Savannah, Ga., during the month of August. The saints at Savannah will feast on the "sincere milk of the Word."

Evangelist W. A. McComb, of the Home Board, recently held a meeting with Pastor Webb Brame at Long Beach, a mission church. 24 accessions, 14 for baptism. Good subscription \$850 to finish payment on church lot. Church was organized in April with 18 members, now has 52.

Last week Mr. Theodore Harris, of Louisville, Ky., passed to his reward. He was a prominent banker—a member of the Chestnut Street Church, of which Dr. J. M. Weaver has been so long the pastor. He is the author of the popular book "A Banker's View on Religious and Other Important Subjects." His gifts to the Master's cause were very liberal.

A note from Evangelist McComb at Seminary, Miss., says: "I am now in a gracious meeting with Bro. Lowe here. His eye has sufficiently improved, after four months' treatment under a specialist in New Orleans that he can be in meetings. Other meetings—Quitman, Pastor W. E. Holcomb, which he said was the greatest revival during his pastorate—33 accessions—23 for baptism, several of the other men restored to fellowship."

Belen and Marks.

On Wednesday night before the first Sunday in July the writer began a meeting with Pastor Tomlinson at Belen. Both pastor and people were very anxious for a good meeting and the Lord was gracious in answering their prayers. There were five

received for baptism and several by letter. Bro. Tomlinson has the Delta on his heart and is very much in love with his people. His noble wife stands faithfully by his side and is much beloved by his people. It was a great pleasure to see Bro. W. T. Covington baptized into the fellowship of the church at the close of the meeting. He is one of the best men I ever knew and will be worth much to the church. The meeting lasted only a week and we went from there to Marks where, with the same pastor, Bro. Tomlinson, we labored for a week with good results. Marks is one of the growing towns of the Delta and the leading railroad town of the county of Quitman. Several members were received by letter and four for baptism. The church at Marks has a bright future and Pastor Tomlinson is hopeful for the future. No preacher ever labored with a more generous people than at Belen and Marks. It will be a pleasant memory for years to come and my prayers will ever be with the pastor and these good people.

Yours truly,
J. R. Nutt.

Some Meetings.

On the 7th inst. Dr. A. V. Rowe met me at Hattiesburg and accompanied me to Zion Hill Church, six miles east of Hattiesburg, preaching for us at 3 o'clock p. m. Then on Sunday, the 8th, he gave us a fine sermon in dedicating our new house to the service of the Lord. In the afternoon at 3 o'clock he gave us another instructive sermon. At the conclusion of the morning service we received three members, two by letter and one for baptism. This was the first visit of our beloved secretary to the Zion Hill saints and he left there carrying the hearts of them with him. I honestly believe my people are more determined to heroic efforts in the work since his visit among us.

Dr. W. C. Grace, pastor of the First Church, Gulfport, came to us in time for the afternoon service on Monday and did the preaching until the close of the meeting. And such a glorious meeting as the Master gave us. The church was made to rejoice in the presence of the Spirit in our midst whose power was made manifest in the salvation of souls. Results, 20 accessions to the church, 4 by letter, 14 by baptism and 2 by restoration. Two other conversions who will join other churches. Grandfathers and grandmothers accepted Christ. I baptized 12 yesterday afternoon at the close of the meeting with 3 standing over. One, however, was approved some time before and was baptized in the number yesterday afternoon.

After the sermon Sunday morning Dr. Rowe took up a collection to paint the new house and received enough for the purpose save a small amount which will be forthcoming in time.

Rowe and Grace, these noble servants of God, will ever be remembered in love by our people. Their plain declarations of God's truth in our midst leaves a happy rejoicing people and pastor. House given to the Lord free of debt, seated and furnished complete. With great courage we go forward.

J. L. Finley.

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Imparts vim and go; elasticity to the step; brightness to the eyes and clearness to the complexion. Eczema, Rashes, Ringworm, Nervous Debility, Indigestion, Catarrh of any part, Cancer, Ulcers, Sleeplessness, that Tired Feeling, and those more dreaded forms of Blood Poisons, Syphilis and Scrofula, all are cured by K. E. B. P.

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Jackson, Miss.

Jno. A. Scott, A. G. P. A.

The Famous Dwarfs of History.

(By Emily Raymond McBride).

There have been a great many little people in the world, who, with the stature of a child have gone through life with all the perceptible powers and faculties that go with growing up.

Looking at these midgets we can not help thinking what a different world it would have been had it been peopled from the start with these little people instead of with averaged-sized human beings, giants in comparison.

The animal world could never have been held in check by a race of men to whom a dog would appear as large as a horse does to the normal man or who would be frightened by a cat.

These wee ones would never have attempted to cross the great oceans, or to traverse vast plains; to carry on international commerce or to be pioneers in new and wild countries.

There has always been a sort of superstitious awe attaching to these peculiar children of men who never attain to the stature of the grown-up, an awe which has resulted for the most part in their being treated kindly by the larger and stronger.

Dwarfs have played a not unimportant part in the history and literature of the world, for away back on the skyline of history we read of the poet Philetus who was so small one had to look twice to see him, and it is said that he wore leaden shoes to keep himself from blowing away.

It seems to have been almost a universal custom to have a dwarf at every court, as jester or page, and we read of Lucius, twenty-four inches tall, the court dwarf of Augustus, who stood high in the favor of the royal tyrant. This little man weighed only seventeen pounds, but he managed to have his own way and to wheedle and command the ruler of the Romans as no grown man would have dared to do.

Another famous court dwarf was Sir Geoffrey Hudson, dwarf of Queen Henrietta Maria. He was eighteen inches in height, and he laughed and wept his way through a comparatively long life. The poor little man had his troubles just the same as bigger men do, for they accused him of some connection with a treasonable plot, and put him into prison for a time, shortening his life and breaking his heart 'tis said. When he died the whole country mourned for him.

The last court dwarf in England was Coppern, who in the dignity of his twenty-eight inches dictated to his royal mistress, the Princess of Wales, mother of the third George, and he mourned

and refused to be comforted when she died.

Not so small as Sir Geoffrey Hudson or Coppern was Richard Gibson, the famous portrait painter of the time of Charles I. This little man was one of the most famous dwarfs of history and the poet Waller was pleased to mention him in verse, especially as he was happy in finding a wife just his own size, both being under thirty-four inches.

King Charles did what was a most unusual thing in those days, he honored the wedding with his presence.

Nine children were born of this remarkable union, but none of them seem to have been in any way remarkable, as their names are lost in oblivion.

The longest-lived of the littlest people was the Hungarian Count, Joseph Boruwaski, who was born in 1739 and died in 1837. His height was thirty-two inches.

The Count was a fascinatingly clever talker, charming in his personality and a man who spoke several languages fluently. He is considered one of the most remarkable of dwarfs the world has ever produced owing to his brilliant mentality and his marvelous memory.

Great excitement reigned for a short time at an exhibition at London in 1850. The midget, "Fairy Queen," only sixteen inches high, was lost and diligent search failed to reveal her.

"Did some one steal her—what could have become of her?" Finally a gentleman who had laid his hat upon the table where her little highness had been exhibited, took it up, and behold—the little lady had been hidden entirely behind the chapeau.

"Fairy Queen," for her other name is lost, was forty odd years old when she closed her little blue eyes on a world which had ever been kind to her, and it is said she looked like a tired baby in her tiny white casket.

Without a doubt, however, the smallest people the world has ever known were the Davitt family, the man twenty inches, the wife eighteen and the child who lived to be seventeen years old, was only six inches in height. The bodies of this remarkable family were embalmed and are kept in the Chemical Library at Rastadt. Whether they were developed mentally or not the records do not show.

Imagine if you can a little man who stood but two feet three inches in his stocking feet being one of the vainest creatures in the world, a Beau Brummel in miniature, a dandy, fond of good clothes, withal a man of pleasing personality and entertaining by reason of his wit.

This same little man would fly into a perfect rage if a waist-coat (Continued on page sixteen)

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

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WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, Meridian, Secretary of Central Committee.
Mrs. W. S. Smith, Meridian, President of Sunbeam Work.
Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

Let me today do something that will take

A little sadness from the world's sad store,

And may I be so favored as to make

Of joys too scanty sum a little more.

Let me not hurt, by any selfish deed,

Or thoughtless word, the heart of one friend,

Nor would I pass, unseeing, worthy need,

Or sinny silence when I should defend.

However meager be my wordly wealth,

Let me give something that shall aid my kind,

Dropped as I pass for troubled hearts to find.

Let me tonight look back across the span

"Twixt dawn and dark, and, to my conscience say,

Because of some good act to boast or man,

"The world is better that I lived today."

—Selected.

For HEADACHE—HICKS' CAPSULES.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capsules will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c, at drug stores.

Antioch Notes.

The first Sunday in August our W. M. U. held a Missionary Children's Day. The weather was rather threatening so there were not so many present as we hoped to see, still a goodly number was there and our program was carried out with perfect satisfaction.

The recitations were touching and beautiful and all the Sunbeams were bright and cheery. One tiny girl (Margaret Hullum) excited the wonder and admiration of all. Little Eugenia, Dudley represented an Indian boy

and dressed in a native suit, with feather cap, he presented the claims of these brown children of the West. Then he sang "Come to Jesus" in Japanese, which was interpreted by two young girls. Rev. Robert Russell explained the object of the meeting and made a strong plea for State missions, after which four of the girls passed the baskets around for the offering, which amounted to \$14.60.

In the afternoon Bro. Russell gave us a heart-to-heart talk on "The Responsibilities of the hour," which we trust made an abiding impression.

Our W. M. U. held a memorial service in remembrance of our good sister, Mrs. Mary Goodrum. Her favorite hymn was sung, "Just as I am without one plea But that Thy blood was shed for me," and we fancy that she heard the sweet refrain, and in peering tones said to the Savior, "Forget not those whom I love." At the request of the family we read the 42 Psalm and 14th chapter of St. John and the choir sang, "Will there be any stars in my crown?" and "Tell Mother I'll be there." The following resolutions were then passed:

First. Resolved, That in the death of Mrs. Mary Goodrum our society, our church and the community at large has sustained a great loss.

Second. Resolved, That while we do not question the wisdom of Providence in removing from our midst our dear sister, yet our hearts are bowed with grief because we shall see her face no more.

Third. Resolved, That we emulate her example in making home happy and scattering sunshine abroad, so that we too may be a blessing to others.

Fourth. Resolved, That a copy of these resolutions be sent to the bereaved family, and one sent to The Baptist Record for publication.

(Mrs.) E. C. Bolls.

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And Build Up the System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Bits Italian.

If the Apostle Paul considered Rome, the world's capital, missionary territory, we need not marvel at modern Italy being a field of missionary endeavor. True, ancient Rome was pagan

but modern Italy is far from Christian in the Bible sense.

Te peninsula of Italy seems small, but it is seven hundred miles in length. It requires about a month to visit all the mission stations. The climate is not always "sunny," but varies from the wintry snows of the Alpine slopes and the northern Appennines, to the sub-tropics of southern Sicily.

It is a land of flowers and fruit, but not of bananas; it is not a land of monkeys and hand-organs, but a land of industry and thrift.

Southern Italy is a volcano and earthquake zone of the first rank. Disasters from these causes have happened from pre-historic times. One is never out of sight of mountains in Italy. The scenery is varied; often of surpassing loveliness. Byron sang, "Italia! O Italia! Thou who hast the fatal gift of beauty."

Mission Work in Italy.

Three problems present themselves to mission workers in Italy, the people, the church and the cost.

1. The people. Italians by nature are not inclined to a purely spiritual religion. They are the children of the ancient Romans, who were external religionists. Roman Catholicism is Christianity paganized and adapted to Italians. Romanism is essentially an Italian religion. It appeals to the five senses in color, ornamentation, processions and stately liturgy; in sonorous chants and intoned service; in the odors of the holy incense; in the touch of holy things. However, Waldensianism and scattered characters in Catholic history and our own mission work indicate that Italians are not entirely incapable of spiritual religion. Yet our plain

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

and simple worship is a great stumbling block to the ordinary Italian.

2. The Church. To Romanists Italy is as the Holy Land to the Jew. A greater insult could scarcely be imagined than that the hated Protestants should dare invade the sacred domain of the "Holy Father" and the "Holy Mother Church." Hence, opposition everywhere, though not brutal, as of yore, but veiled and effective. Fear of purgatory and the boycott—devices that apply to both worlds—are the usual weapons.

3. The Cost. Effective mission work in Italy is more expensive than in any other land, because of the high state of religious art and architecture. It is difficult to win a people who worship in the most famous of the world's cathedrals to a religion that worships in small and uninviting halls. To adequately furnish our mission so that it would greatly impress the people would demand a large out-lay for permanent equipment.

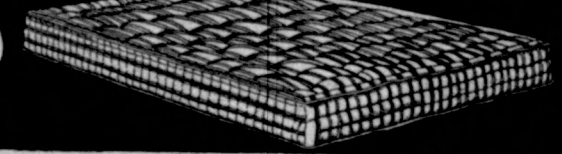
Rev. Everett Gill.

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This is a stitched-edge mattress, made of forty-five pounds white cotton felt, in high-grade ticking—as pure and sweet as the sunny Southern fields where it grew. It is guaranteed not to pack or get lumpy. It represents more genuine value, counting quality, looks and slumber-inducing buoyancy than any mattress on the market.

Sixty Nights' Free Trial

Let us send this mattress to you on 60 nights' free trial. Sleep on it 60 nights and if it is not absolutely perfect in detail, workmanship and all-round worthiness, you may return it and the purchase price will be quickly refunded without question.



We also sell the Royal-Blue Bed Springs—100 heavy coils—highly tempered. Will always remain in good condition. We guarantee them 20 years. Price, \$4.

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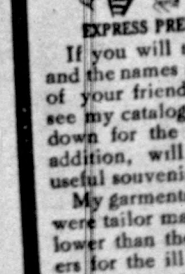
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No. A2074—This stylish waist is made of extra quality netting, tucked sleeves and yoke, high pointed collar trimmed with insertion. The Grecian design of lace, outlined with ball trimmings extending over the shoulder and across the front, form a very attractive pattern. This waist comes in ecru or white. Please state which is desired. In ordering, waist be sure to give bust measure. SENT POSTPAID FOR \$3.50. Regular retail price \$6.00.



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Protestantism in Italy.
In spite of the traditional Catholicism of the Italian people the Protestant cause is gaining ground. The Waldensians, who have for seven centuries been the chief representatives of Protestantism, are the strongest denomination. The other native Protestant church, called Free Church, is less than twenty-five years old, is similar in spirit to the Baptist and Methodist churches, is growing in strength and numbers. But Italy will never be taken by a cavalry charge. Mission work there is siege-work, which is always slow. Our forefathers were won from paganism only after centuries of labor. The winning of a people from a false and alluring form of Christianity will require no less time. But Italians need the pure Gospel as well as Americans. We, as a denomination, have spent nearly three centuries and untold millions of dollars and countless lives to accomplish what we have done in America. Can a heroic denomination falter in the work of winning a heroic people to the standard of the King?

"The Human Monstrosity," said a young lady attending a fair with her fiancé. "Three-pence. Wouldn't you like to have a look at that, Herbert?"

"No, dear," answered Herbert, anxious to bestow a neat compliment; "I am quite content to look at you."—Tit-Bits.

A Trite Observation.

"How these trees have grown since last year!" said a gentleman to Dumas fils as they were passing through the Champs Elysees.

"Way, certainly; they have nothing else to do," was the reply.—El Imparcial.

A Sensible Breakfast.

The staple, or what the French call the piece de resistance, of a breakfast should consist of some form of meat, fish, egg or milk, or its equivalent in a starch or sugar, like bread, toast or cakes, says Dr. Woods Hutchinson in Woman's Home Companion for August. These may be supplemented by hot breads, gems or biscuits, with the proper modicum of fat in the shape of two or three pats of butter, sugar and the alkaline salts in the shape of some fruit or preserves or syrup upon cakes, and an accessory or appetizer in the form of tea, coffee or cocoa.

The so-called cereals and breakfast foods ought not to be made the mainstay of the breakfast. As accessories before or after, they are admissible and useful, but they lack seriously in steaming power, in proportion to their weight, bulk and power of satisfying the appetite.

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**"WE PUT IT
AGAINST THE WORLD"**

Deaths.

Mrs. Annie Wells Chapman.

Mrs. Annie Wells Chapman was born Jan. 21, 1883, and died at her home four miles from Brownsville, Miss., July 21, 1909. Her age was just 26 years and six months.

She was a good member of Beulah Church at Brownsville, Miss., joined the church at eleven years old. Was much beloved by all of us who knew her. We shall miss her noble, gentle life in the church and elsewhere.

She leaves her husband and one year old baby, her father and a number of brothers and sisters with a host of friends to mourn her untimely death.

Chas. L. Lester, Pastor.

Did More Good Than all Other Tonics or Quinine.

When Quinine fails, try Hughes' Tonic. "Your Hughes' Tonic did me more good than all the other tonics or quinine together. Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by Druggists—50c. and \$1.00 bottles.

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"Communicated."

Mrs. Ola Walker Alford.

At her home in Bartlett, Miss., January 1, 1909, Mrs. Ola Walker Alford, aged 24 years, 1 month and 3 days. Early in life she professed faith in her Savior, uniting with Bala Chitt Church. On the 15th of July, 1909, she was married to Mr. Barney P. Alford, who with a baby girl survives her.

In a few days after her death the treasurer of her church reported her name for five dollars on the pastor's salary. "She hath done what she could."

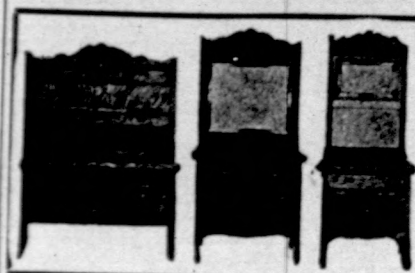
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As the time for the meeting of your Association is drawing near, we wish to call your attention to the fact that our printing office is equipped with Linotype Machines, New Presses, New Type, and men who thoroughly understand the art of getting the best results in the shortest possible time from them. It is no longer necessary for you to wait on the small printer until "patience ceases to be a virtue" and then receive your Minutes poorly printed, and on a poor quality of paper, that cannot possibly give you satisfaction. We are making this class of work a specialty, and in addition to getting the very highest class of printing, we get them out for you PROMPTLY, and the probabilities are we shall be able to SAVE your Association some money. Wouldn't it be advisable for you to send us a copy of your last Minutes and let us quote you a price, so when the Association meets you will have something definite before you? The time is getting short; we hope we shall hear from you soon. Thanking you in advance, and assuring you our prompt attention to any inquiry, we are,

Yours truly,

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Thursday, August 19, 1909.

THE BAPTIST RECORD

13

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An Act to regulate the punishment and control of delinquent, neglected and criminal children and to provide for the maintenance of a State reformatory and industrial school.

Sec. 8. That the superintendent of the State reformatory and industrial school shall admit into the institution all children under the age of eighteen years who have been convicted of crime or misdemeanor by any court in the State, or who shall be found to be neglected, dependent or delinquent within the meaning of this statute as hereinafter defined, or who shall be committed to the institution by the chancery court or by the board of supervisors of any county in the State, and the superintendent may receive into the institution ungovernable or wayward children upon application by the parent or guardian or person standing in parental relation to said child or children, upon such conditions as may be prescribed by the board of trustees. A charge shall be made against ungovernable or wayward children admitted to the institution whenever the parent or guardian or person standing in parental relation is able to pay for the same.

Sec. 9. For the purposes of this act, the words "dependent child" shall mean any child under eighteen years of age, who, for any reason, is destitute, homeless or abandoned, or dependent upon the public for support, or who has no proper parental care or guardianship, or who is found begging or receiving alms.

The words "neglected child" shall mean any child under eighteen years of age who has not the proper parental care or guardianship, or who has no home, or whose home, by reason of neglect, cruelty or depravity on the part of its parents or guardian or other person in whose care it may be, is an unfit place for such child to remain, or who is found habitually accompanying a beggar upon the streets or receiving alms for such beggar.

The words "delinquent child" shall mean any child under eighteen years of age who is found associating with dishonest, vicious or immoral persons, or who, with the consent of its parents, guardian or custodian, habitually absents itself from school in which it may have been placed, or who is growing up in idleness or crime, or who knowingly frequents any place where intoxicating liquors are sold, used or given away; or who patronizes or visits any pool room or who knowingly frequents any gambling resort, bawdy-house or house of ill repute; or who wanders about the streets at night without being on any lawful business or occupation; or who ha-

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bitually wanders about any railroad yards or tracks, or boards or attempts to board any moving train; or who is addicted to the use of intoxicating liquors, cocaine or other narcotics, or who is addicted to the use of cigarettes, snuff or tobacco in any form, or who habitually uses vile, profane or indecent language in any public place or about any school house, or who is guilty of any immoral or indecent conduct.

Sec. 10. Whenever any child under the age of eighteen years shall be sentenced to and received in the penitentiary for any crime, the trustees of the penitentiary shall at once transfer such child to the State reformatory and industrial school, and shall give a certificate to the superintendent setting out the crime committed and sentence imposed, residence age, sex and race, and other facts in their possession; and such criminal child shall remain in the reformatory for the period of the sentence imposed unless sooner pardoned.

Whenever any child under the age of eighteen years of age shall be convicted of a misdemeanor by any court in this State, the court shall, in lieu of any jail sentence which may be imposed, commit such child to the State reformatory for the term of the sentence, or for such term as in the judgment of the court is proper.

The superintendent may return to the penitentiary any child sent by the penitentiary authorities to the institution, if, in his judgment, such child be so depraved or unruly as to make his presence in this institution detrimental to the morals of the other wards of the institution.

Sec. 11. Upon complaint by any person before any justice of the peace or the mayor or police justice of any municipality in this State, of the neglect, dependency or delinquency of any child within the meaning of the provisions of this act, such officer shall cause such neglected, dependent or delinquent child to be brought before him and summons shall be served upon the parent, guardian or person standing in parental relation to such child, and if he find such child to be neglected, dependent or delinquent within the meaning of the provisions of this act, he shall so adjudge and shall enter his adjudication upon his docket, and his docket shall show all information concerning the delinquency of said child, and shall state its name, age, sex and race and name of parents, guardian or custodian; and any child adjudged to be neglected, dependent or delinquent on probation during good behavior, and may appoint some reputable citizen as a probation officer whose duty it shall be to inquire after the conduct of such child and report thereon to the justice not less

than once in each week, unless relieved by the officer appointing him. Probation officers shall serve without compensation.

Sec. 12. All costs incurred by justices of the peace, mayors and police justices on hearing complaints for delinquency, dependency or neglect shall be taxed against the child, and the parent, guardian or person standing in parental relation shall be liable therefor, and execution may issue for cost as so taxed. The costs to be taxed for hearing complaints against neglected, dependent or delinquent children shall be the same as provided by law for trying misdemeanors.

Sec. 13. The chancellor of any chancery court district may commit any ward of the chancery court who is under eighteen years of age, and who is neglected or dependent, to the State reformatory and industrial school, and the board of supervisors of any county may apprentice pauper children or orphans under the age of eighteen years to this institution in the same manner as to private persons.

Sec. 14. The superintendent of the institution shall have authority to bind any dependent, neglected or delinquent child, which has been remanded to the institution to some reputable person for the term for which such child was committed to the institution, or, if the commitment be indefinite, then for such term as the superintendent may deem proper for the best interest of such child.

Sec. 15. All children committed to the State reformatory and industrial school for crimes and misdemeanors shall remain there until the expiration of their term, or until pardoned by the Governor; and all children committed for delinquency, dependency or neglect, unless committed for a definite period, shall remain until discharged by the superintendent or released on probation, and all children admitted on application of the parent, guardian or person standing in parental relation, shall remain for the period for which they were accepted, unless sooner discharged by the superintendent.

Sec. 16. All children committed to the State reformatory and industrial school shall be treated as wards of the institution and not as prisoners and shall not be confined except for discipline, unless found necessary for their control by the superintendent. Stripes or other distinctive prison garb shall not be worn.

Sec. 17. All children committed to this institution shall be given the benefit of moral instruction, education and industrial training, and shall be instructed in some useful trade or occupation.

Sec. 18. The trustees shall establish and maintain separate in-

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stitutions for the two races, but both institutions shall be under the same superintendent. Separate teachers and officers and other employees shall be employed for the instruction of the two races.

Sec. 19. The trustees shall receive such compensation as they may fix for attendance on regular meetings of the board, and the trustees shall fix the salaries of the superintendent and all other officers and employees of the institution.

Continued from page nine)

did not suit his fancy or if his tailor disappointed him.

The little Chevalier Dessesau will go down in history as a man of inordinate vanity, and in spite of being so small, a well proportioned and handsome man.

Perhaps the little man who battled hardest against this big world was one Matthew Buckinger, who besides being a dwarf, was born without hands or feet. Matthew was but two feet eight inches tall, and had peculiar fins growing out of his shoulders where arms should have been. Endowed with a brain above the ordinary, and energy and determination worthy a man several times his size, he learned to write, draw, thread a needle, play the hautboy, and do a number of other things.

There was a little Mexican lady, Lucia or Luzie Zarate, who was twenty-three inches tall, and when she was eighteen weighed but ten pounds. Her parents were people of average size and more than ordinary intelligence. Luzie could speak two or three languages, and although very diffident and easily frightened, was very charming when she overcame her fear of strangers.

None of the famous "littlest people" is better known to the average person than is "General Tom Thumb" of modern fame.

In this connection it is interesting to look into the origin of the name "Tom Thumb" which this dwarf took instead of his own name of Charles S. Stratton.

The name "Tom Thumb" dates away back to the time when King Arthur had his court and there was among his subjects a dwarf of that name, a poor little man who was afraid of big things, and who came to his tragic death by poison from a spider's breath. The name "Tom" is not, as is generally supposed a diminutive of Thomas, but comes from the Swedish word "tomt," the last

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letter silent, meaning a dwarf or nixie. It would be folly to be wise.

The nursery story of "Tom Thumb," while it is taken from the French, is undoubtedly of Anglo-Saxon origin.

"General Tom Thumb" was a most delightful small person, attractive and entertaining. He was born in 1837, the same year that the celebrated Count Boruwlaski died.

He married a midget the same size as himself, twenty-five inches tall, whose real name was Betty Bump, but who was exhibited under the more pleasing name of Lavina Warren.

The "General" died in 1883, mourned by all who knew him.

Mrs. Tom Thumb was just as interesting as her little husband, and they were very happy together, nevertheless, two years after his death she married again, and she must have felt that her husband was quite a tall man, for he was seven inches taller than the "General" was, the Italian Count Primo Morgri.

Mrs. Tom Thumb had a sister an inch taller than herself, Minnie Warren, who was also well known.

This does not by any means exhaust the list of the littlest people, for there is that handsome little Jewish "Admiral Dot," a clever little singer and dancer found by Barnum in California. There are the Adams sisters, very pretty and dainty little ladies from Massachusetts; "General Mite," from New York; "Commodore Foote" and his sisters, from Indiana, the Reice family of mid-gets, a quaint little trio, who made themselves universally known, and a host of others, none of whom attained to the height of three feet.

Perhaps some of these little people, whom we think of with a certain pity, missed something in life because of their lack of stature, but let us hope that if this was the case that they were unconscious of this loss, in that ignorance which is bliss, and where

When you talk business, don't try to beat the long-distance conversation record. Brevity is still popular with the listener.

Don't trust to luck unless you have a return ticket home.—Anonymous.

A stream of opportunities is constantly going by. Pick out the ones you can use and nab them.—Cover Chat.

If you insist on driving Business and Pleasure in the same harness, make it a tandem team—with Business in the lead.

A lot of people look before they leap—but direct their gaze skyward in place of earthward.

The men who make a success in life never spend much time figuring out how others did it before them. A peek of initiative is worth a carload of imitation.

I know a man who never talks
To me about the weather,
The rain may pour, the sun may
beat,
Or do them both together,
And still he takes things as they
come—

He's dumb.

If things went as smooth at the office as the average man expects them to go at home, there wouldn't be a business pessimist alive today.

Many a man who works half his life to break into newspaper notoriety spends the other half trying to make folks think he never sought it.

Don't sneer at the dreamers. Sometimes they tell other men those dreams—and the other men, being doers, make the dreams come true!

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.